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The Nigamanas of the Sumaṅgalavilāsini and the Kaṅkhāvitarāṇi

Pāli texts usually end in a brief paragraph called *nigamana*, which corresponds in meaning and content to the *explicit* of mediaeval European manuscripts. In two instances these brief, though highly valuable, texts have been omitted from the respective PTS editions for reasons unknown. Consequently it seems useful, if not necessary, to provide the relevant paragraphs here on the basis of the Chaṭṭhasaṅgāyana Edition (B°), because they contain information important for the composition or history of the respective texts.

I. Sumaṅgalavilāsini

(B° 1968 III 250,1-251,6)

Nigamanakathā

ettāvatā ca

āyācito **Sumaṅgalapariveṇanivāsini** thiraguṇena

Dathānāgasamghattherena theravaṃsanvayena | 1 |

Dīghāgamavarassa dasabalaguṇaparidīpanassa aṭṭhakatham

yaṃ ārabhiṃ **Sumaṅgalavilāsini** nāma nāmena | 2 |

sā hi mahāṭṭhakathāya sāram ādāya niṭṭhitā

esā ekāsītipamāṇāya pāliya bhāṇavārehi | 3 |

ekūnasatṭhimatto **Visuddhimaggo** pi bhāṇavārehi

atthappakāsanatthāya āgamānaṃ kato yasmā | 4 |

tasmā tena sahā 'yaṃ aṭṭhakathā bhāṇavāragāṇanāya

suparimitaparicchinnaṃ cattālīsasataṃ hoti | 5 |

sabbaṃ cattālīsādhikasataparimāṇaṃ bhāṇavārehi evaṃ

samayaṃ pakāsayantiṃ Mahāvihāre nivāsinaṃ | 6 |

mūlakatṭhakathāsāram ādāya mayā imaṃ karontena

yaṃ puññaṃ upacitaṃ tena hotu sabbo sukhi loko ti | 7 |

evaṃ anantarāyena tiṭṭhaṃ kalyāṇanissitā
aciraṃ sabbasattānaṃ yantu sabbe manorathā ti | 6 |

paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena ... **Buddhaghoso** ti
garūhi gahitanāmadheyyena therena katā ayaṃ **Kaṅkhāvitaraṇī** nāma
Pātimokkhavaṇṇanā

tāva tiṭṭhatu lokasmiṃ lokanittaraṇesinaṃ
dassenti kulaputtānaṃ nayaṃ sīlavisuddhiyā | 7 |
yāva Buddho ti nāmaṃ pi suddhacittassa tādino
lokamhi lokajetṭhassa pavattati mahesino ti | 8 |

Kaṅkhāvitaraṇīatṭhakathā tiṭṭhitā

The prose part of this *nigamana* is identical with the one used in all commentaries ascribed traditionally to Buddhaghosa.

This *nigamana* is not commented upon in the older anonymous Kaṅkhāvitaraṇīpurāṇaṭīkā, but only in Vinayatthamañjūsā Kaṅkhāvitaraṇīabhinavaṭīkā (B° 1965 486,18-487,18). Quotations from the *nigamana* have been printed in italics, explained words in bold type:

Nigamanakathāvaṇṇanā

yaṃ Pātimokkhassa vaṇṇanaṃ ārabhin ti sambandho. **Mahāvihāra-**
vāsīnaṃ ti idaṃ purimacchimaṇḍitā saddhiṃ sambandhitabbā,
Mahāvihāravāsīnaṃ Porāṇatṭhakathāhi vā ti ca. **pāliyatthañ ca**
kevalaṃ ti sakalaṃ pāliyatthañ ca. ubhatovibhaṅgañ cā ti vuttaṃ hoti.
etthā ti etissaṃ Kaṅkhāvitaraṇiyaṃ. *yasmā na hi atthi* ti sambandho.
yaṃ ti yaṃ padaṃ. **Sīhaḷatṭhakathānayaṃ** ti Sīhaḷa-
mātikatṭhakathānayaṃ. **Atṭhakathāsāraṇaṃ** ti Sīhaḷamātikatṭhakathāyaṃ
atthasāraṃ, atha vā Vinayatṭhakathāsu atthasāraṃ, ten' etaṃ dasseti:

Sīhaḷamātikatṭhakathāyaṃ atthasāraṃ ādāya imaṃ Kaṅkhāvitaraṇiṃ
karonto Vinayatṭhakathāsu pi idha vinicchaye yogakkhemaṃ atthasāraṃ
ādāy' eva akāsi.

idāni sadevakassa lokassa accantasukhādhigamāya attano puññaṃ
pariṇāmento *yathā ca tiṭṭhaṃ sampattā* ti ādigāthādvayaṃ āha.
kalyāṇanissitā ti kusalanissitā. **sabbasattānaṃ** ti kāmāvacarādi-
bhedānaṃ sabbesaṃ sattānaṃ.

Nigamanakathāvaṇṇanā tiṭṭhitā.

This explanation is followed by the *nigamana* to Kkh-t, which was composed by Buddhanāga, a pupil of the commentator and author Sāriputta under Parakkamabāhu I (1153-1186), during the late 12th century AD.

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